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AND

FORUM

*My plan for social reform is
the Third Order.—Leo XIII*

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Published monthly at 5045 Lavin Street, Chicago 9, Illinois (Tel. Yards 4647). Fr. Philip Marquard F.M., Manager. Price 10c a copy; \$1.00 a year. Entered as second class matter March 23, 1940, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized April 1, 1943.

Published in the U. S. A.

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THE FORUM 5045 S. Laflin Street Chicago 9, Illinois

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National Secretariat: 5045 Laflin St., Chicago 9, Ill.

want a change, tell us so expressly, indicating both old and new form.

BACK NUMBERS: Single copies of back numbers from 1945 on, sell at 10 cents a copy; from 1933 to 1944 at 20 cents a copy. **ALL PREPAID.** Issues previous to 1933, and all issues of former Franciscan Herald magazine sold by arrangement.

FOREIGN PAYMENTS: Remittances amounting to less than \$1.25 for the year on exchange will be credited toward subscription at the rate of 10 cents a copy. Foreign postal orders should be made out on the CHICAGO POST OFFICE. No cheques can be honored at present except such as are drawn on Continental United States banks.

Signed articles and items do not

FRANCISCAN HERALD AND FORUM

Applying Christianity in the Spirit of Saint Francis
Organ for the various orders and congregations of St. Francis. Official organ of
The Third Order of St. Francis in the United States

Price \$1.00 a year; foreign \$1.35

Fr. Philip Marquard O.F.M., Manager. Fr. James Meyer O.F.M., Editor.
5045 Laflin Street, Chicago 9, Illinois

VOL. XXV (XXXIV)

JANUARY 1, 1946

NO. 1

SAVING THE WORLD!

STRANGE WITH US MORTALS! A few centuries before Christ a pagan philosopher said it would require a Word from God to put the tangled world straight. He did not know that in saying that he was using the theological name of the coming Savior of the world.

That Word of God came, as we know, and those whom he was meant to save would not receive him. Those who did receive him, are eternally grateful for it; while it saved their soul, it made them better people for a better world even here below.

Unfortunately, the world cannot be saved the world's way, our way. It has to be God's way. For he made the world, and he knows its machinery and our machinery. He must know best how to gear it. We keep crying out to him this is wrong and that is wrong, when as a matter of fact nothing is wrong but that we stupidly refuse to take his most elementary lessons in running the machinery of the world.

He has given us ten rudimentary rules for it. But we are so smart that we can disregard them and improve on them. They are too old-fashioned and obsolete in the light of modern thought and science,

which so often is a violation of those fundamental rules. Then, if things go of a heap, we still blame him for the poor machine he has palmed off on us.

This smartness of ours has the elements of comedy in it—this our blindly blaming another for what the audience of Heaven's angels sees to be our own doing. It is comedy except for one thing: it is so completely tragic, in itself and in its results!

In itself it is the creature in the blasphemous revolt of Satan against his God. In its results it has loosed on man the beast in man—or is it Satan driving man where man would not have God paternally guiding him?

Let nobody talk to you of this progressive world of ours, or this enlightened age of ours, or "this grand country of ours". As to the latter, every country in the world is the grandest to its people, but we know they are wrong, because ours is the grandest! Yet how can any country stay grand when God and his Word, who made all things, have no word in the running of things? And where that is the case, what good is lip service to the Godhead,

except to add self-delusion or hypocrisy to the many other outrages which go with disregard of God's Ten Commandments?

This world of ours did not overnight get as bad as it is in its present public manifestations. Holocausts of treachery, mass destruction of life and property, mass thievery and violation of bodies, deliberate mass deportation, imprisonment and starvation of whole classes and nations which we have been witnessing in recent years both before and since victory. There has been a traceable working up toward this abomination of desolation, traceable in the philosophies of men, their thinking such as it is, and in their gradually worsening actions. And it did not start at the top, with the heads of governments and administrations. Rather, it was the spirit which gradually got about, which on the one hand boosted the miscreants into power or on the other hand was too self-indulgent to keep the miscreants out of power.

It is the old story: People get the sort of government they deserve. And that means that if God and his commandments mean nothing anymore in the set-up and the policies of governments, it is the spirit of people like you and me which is responsible for it.

The moral is: People like you and me must get down again to taking God's commandments seriously in our own little realm—in action, in speech, in our very thoughts and desires and aspirations. Without dodges and subterfuges and alibis. Without buckling under to the evil tendencies within us or to the spirit prevailing about us. Without waiting to see what others will do. With our eyes and ears open only to what God wants us to do.

God knows his business. He knows the business of running the world he has made, so large a portion of which running, in our private affairs, in our home, in our economic and social relations, in our governments, he has given over to us as our charge. He has told us how these things are to be run. For that he has left us the Ten Commandments and the Faith. That is the Divine Word required to save the world.

There is nothing for it but that, if you and I want a better world, you and I must run our affairs by that Word—and not the word of pipsqueak newspaper columnists and radio commentators and agitators, of film and stage actors, of birth controllers and divorce millers, of pseudo scientists and heel politicians, or any similar abomination which we have been taking for granted and have been setting up in influence and authority to our present undoing.

Mother Church has devised an institution that is pat for our day and generation. The institution needs propagation, needs talking about, needs universal acceptance, needs your membership. In it, after a year of probation and learning the rules, you step up to the altar of God and pledge your word publicly to Mother Church that you will keep—but keep!—the Commandments of God and of the Church all the days of your life.

The Popes have been declaring for the past century that this institution is what our day needs to save it. They are right. Right as God's word! For that is what the institution amounts to.

The institution is the Third Order of St. Francis. ●

WHO IS TO DO IT?

THE DUTY OF PROPAGATING
THE THIRD ORDER

BY VERY REV. FR. CLAUDE VOGEL
O.F.M. CAP. (9)

from his address to the National Executive Board meeting at Pittsburgh, October 9 - 10

IN ADDRESSING THIS GATHERING, I face a group of Franciscans dedicated wholeheartedly to the task of bringing St. Francis and his ideals into the lives of men everywhere.

I wish I could bestow this same measure of praise on each and every member of each and every branch of the order. But there are many of us so engrossed otherwise that we are remiss in that natural Franciscan enthusiasm which should dominate all our work. We of the First Order and of the Third Order Regular live a Franciscan community life; we are happily compelled to breathe the Franciscan atmosphere. But is this Franciscan atmosphere to be limited to those only who are blessed with a convent vocation? Is it to be shut off from the many who cannot enter the cloister?

St. Francis, and the Church, say no. And yet the only people that can be expected to bring the Franciscan ideal to the many living outside the cloister, are we Franciscans, and the most practical, if not the only way, to bring the Franciscan ideal to them is through the Third Order. Franciscanism for the laity means the Third Order.

Hence the serious question: Are we children of St. Francis conscious of our natural duty to work for the growth and spread of the Franciscan ideal in the Third Order for people in the world?

Our Congenital Duty

THE FRANCISCAN IDEAL IS NOT A stagnant or dead thing. It is something organic and living. But it is a biological principle that everything living strives automatically for self-preservation. That is true of life in the physical world, and it

is no less true of life in the moral world. "Increase and multiply and fill the earth", applies in a very definite sense to the domain of the spirit. A society that does not increase in membership, is dying. Hence the natural effort of every organization worthy of the name to increase in number as well as in spirit.

We children of St. Francis, then, owe it to ourselves to be true to the tendency natural to every physical and moral organism, to strive for the preservation of our kind.

Occasionally we hear the objection, sometimes abetted by friars: "Why trouble with the Third Order? We already have the Knights of Columbus, the Sodality, the Daughters of Isabella, the Christian Mothers. Why the need of belonging to so many societies?"

Our reply should be that the Third Order is not just another society. The Third Order is a way of life, the Gospel way of life, hence something fundamental, something basic, something, too, involving a holy pledge to Mother Church. There may be other confraternities and societies, and still there is good reason to have the Third Order, for the Third Order is basic for every organization. The Third Order helps our people be good Knights of Columbus, good, reliable Sodalists, good, loyal Daughters of Isabella, good Christian Mothers, faithful to all the duties imposed by membership in such other organizations.

In a word, the Third Order pledges its members to be ideal Gospel Christians, placed over many things and faithful in all things.

The Young

WE HEAR IT SAID, TOO, THAT IT IS rash to enroll in the Third Order high-school girls and boys and others in their teen age. Naturally, discretion must be employed. But why not strive to capture youth early in life? Why not aim to gain them early for the ideal way of life, exposed as they were never before, to the contamination of the world?

It is urged that such youthful Tertiaries are not reliable, that they will relinquish their affiliation when they leave school. Undoubtedly many will stray from their fraternity and become lax members. But even so, the pull of the Third Order will remain with them for life. It is a common experience that so many revive their membership later on and persevere as good Tertiaries until death.

When the Capuchin Fathers established the first Third Order fraternity at St. Augustine's in Pittsburgh in 1874, they enrolled only forty members. But as time went on, Tertiaries from all over the city presented themselves for affiliation with the new fraternity. When asked where and when they had become Tertiaries, they said they had been received many years before in different countries of Europe. Some admitted they had lapsed before they left their homeland, others said they had always remained good members but had had no contact with a fraternity since leaving Europe.

The fine thing, however, about them all was that they remembered their membership in the Third Order and, given the opportunity, came back to their duties. Undoubtedly it will be so with many of our youthful members today. If they do lapse, there is always the hope that they will later return. If here and now they are worthy of

reception, we should receive them and trust that Divine grace will secure their perseverance.

Obedience to the Holy Father

ONE MORE WORD: WE FRANCISCANS, each and everyone of whatever affiliation, should be mindful of our Franciscan duty to obey the Popes, not only in their commands but also in their wishes. Indeed, the Popes' wishes should be commands for us, bound as we are by the special precept of our rule to reverence, love and obey the successors of St. Peter.

Now, no one can read the Papal encyclicals on the Third Order and be unimpressed by the Papal insistence on its timeliness, its sufficiency to secure that solution of social evils and that high degree of personal perfection which is the aim of every pontificate. If we could prevail on every Franciscan to read and study the Papal pronouncements on the Third Order, I am convinced that our problem of finding competent and zealous promoters of the order would be solved.

What can be more insistent than the following words of Pope Pius XI in *Rite Expiatis*, that stirring encyclical on the centenary of the death of St. Francis:

"The earnest wishes which our predecessors Leo XIII in the encyclical *Auspicato*, and Benedict XV in *Sacra Propediem*, signified to the bishops of the Catholic world, we too hope to see realized, Venerable Brothers, with the pastoral cooperation of you all, namely, that you will promote the Third Order of St. Francis in every way, teaching your flock, either personally or through competent preachers, what is the purpose of this order of men and women in the world, how highly it is to be esteemed, how easy it is to enter the order and observe its holy rules, what a wealth of indulgences

and privileges the Tertiaries enjoy, and what a blessing the Third Order is to the individual and to the community. Urge those who have not yet entered this distinguished militia to do so this year; and let those who are too young, become Cord-bearers of St. Francis, so that even the children may grow accustomed to the life."

What more need be said? The propagation of the Third Order is our big opportunity and obligation today. There are no barriers, its membership is open to all practical Catholics, and it is an easy and sure way to Christian perfection. Other Franciscan institutions are limited to certain groups. The Franciscan Educational Conference and the

Franciscan Institute are making a name for themselves by spreading Franciscan ideals in the field of learning. But they are of necessity limited in membership; they are for the educators and the educated. The Third Order, however, is open to all, for it is the way of Franciscan, Christlike perfection for all.

"O good St. Francis, would you were here again", exclaimed an English poet. St. Francis can be here again and will be here again when Franciscans, mindful of their glorious heritage and burning with seraphic zeal, go forth with the Franciscan message and set the world afire through the Third Order. ●

INSPIRER OF FRANCISCAN DOCTORS

ST. ANTHONY
IN NEW GLORY

BY FR. CUTHBERT GUMBINGER
O.F.M. CAP. (10)

First of a Series on the Saint as a Teacher

RECENT ROMAN ANNOUNCEMENTS tell us that the Holy See is contemplating the elevation of St. Anthony of Padua to the Doctorate of the Church. Franciscans and other admirers of the Paduan wonderworker are not surprised at the announcement. To those who know St. Anthony only from statues and pictures, the idea of honoring him as a doctor of the Church may indeed seem odd. But to anyone who reads his life, scrutinizes his writings, and sees what a vast amount of good he has done with his preaching and age-old influence, it will appear strange that this unique saint was not declared a doctor long ago.

In the library at the disposal of the present writer there are several magnificent Italian tomes dealing with the life, the sermons, and the miracles of St. Anthony, and with

devotion to him. It was the writer's ambition to work at these volumes in God's good time, in order to give the English speaking world a better idea of the glory of St. Anthony, a glory that no other saint shares. However, the recent news of his possible speedy elevation to the doctorate forces quicker action. God's time seems to be the present, and Anthony must be praised!

Early Life

ANTHONY WAS BORN IN 1195, PROBABLY on August 15. He was the first child of the young spouses Martin Bulhom or Bouillon, a descendant of the famous Godfrey Bouillon, and Mary Teresa Taveira of the Asturian kings. Anthony was baptized Ferdinand, in the cathedral of Lisbon Portugal. The family was blessed with two other sons and two

daughters, who with their mother lived to see Anthony canonized and invoked as the new wonderworker.

At the age of fifteen Ferdinand entered the monastery of the Canons Regular of St. Augustin. Two years later, for greater quiet, he went to study at the university of Coimbra, where he distinguished himself for mental acumen, love of the Sacred Scriptures, and a marvelous memory. Probably in 1218, at the age of twenty-three, he was ordained to the holy priesthood.

Just two years later the first Franciscan martyrs, St. Berard and his four companions, offered their lives for the faith at Marrakech, the capital of Morocco. The young priest Ferdinand knew these martyrs. They had received hospitality at his monastery of the Holy Cross in Coimbra on their way to Morocco. St. Berard had explained to the Canons Regular the glorious story of St. Francis and the wonderful growth of the new order. Ferdinand was deeply moved, and felt his heart surge to nobler ideals. The Augustinian breviary tells us that Ferdinand was the guestmaster at that time. Thus he had ample opportunity to speak and treat with the missionaries.

The Friars Minor had founded houses in Portugal in 1217, but they had not yet caused a stir. With the arrival of these missionaries, clergy and people as well as the royal family took greater interest in the new order. When the news of the martyrdom of these friars reached Portugal and Spain, the rulers and crusaders managed to obtain the mutilated bodies. When the precious relics arrived in Coimbra, King Alfonso II, Queen Urraca, and the whole city kept festive day.

It was in God's plan that the Augustinians should again give hospitality to the friars now glorious in their martyrdom. The bodies were

brought to the monastery of the Holy Cross to the joy and consolation of the Augustinians. Ferdinand was happy, and burned with the desire of martyrdom.

Franciscan Vocation

WHAT SIGHS AND TEARS HE OFFERED the holy martyrs as he prayed day and night at their tomb. He too wished to be a missionary and to shed his blood for Christ and the Catholic Church. But his order did not send out missionaries to the infidels. What should he do? He redoubled his prayers and penances, and studied the Scriptures for greater light.

Once at Mass he saw the soul of a friar of the nearby Franciscan house of Olivares pass through Purgatory swiftly and enter Heaven. Thus he conceived the idea of applying for admission to the Franciscan order. But he felt a great debt of gratitude to the good canons who had taken him in in his boyhood and had been so kind and generous to him.

At prayer one day in a chapel, Ferdinand saw St. Francis in a vision. The Seraphic Father was still living in Italy, yet God granted this marvelous vision. Francis encouraged the young canon to enter among the Friars Minor. This was God's will, and Ferdinand would receive the palm of martyrdom. Francis also instructed Ferdinand in the virtues of humility and poverty, the pillars of the Franciscan spiritual edifice, and foretold what great good Ferdinand would accomplish as a Friar Minor.

Some historians deny the authenticity of this vision. Wadding, however, accepts it, and so do others. Facchinetti says that whatever the case may have been, certain it is that Ferdinand after long fervent prayer recognized God's will and became a Franciscan.

It is not our intention to enter further into his life at present. We insist on his early Augustinian training to show that he carried the main ideas of Augustinian theology, philosophy, Biblical exegesis, and mysticism into the Franciscan order.

Ferdinand received the name of Anthony among the Friars. After attempting to preach to the Mohammedans, he came to Sicily and Italy. Hidden for a time, he was bidden to preach to some of his brethren and certain Dominican visitors one day at a religious assembly in Forlì.

Anthony arose in obedience and surprised his audience with his knowledge of Sacred Scripture, his splendid eloquence, and his profound perception of religious truths. From that day on so great a light could no longer be hidden. Soon the young priest was heard in the pulpits of the Romagna. The cities of Bologna and Rimini rejoiced to listen to the word of God from so powerful and holy a preacher.

"To Anthony, My Bishop"

ST. FRANCIS HEARD OF THIS NEW light, and was glad. Anthony had seen Francis in Assisi, but probably the Poverello had had no chance of making the acquaintance of this young man from Portugal. Now, however, Francis wrote to Anthony. He began the letter with the words:

"To Anthony, my bishop, Brother Francis wishes health and greetings! I am pleased that you teach sacred theology to the friars so long as study of this kind does not extinguish the spirit of prayer and holy devotion, as is contained in the rule. Farewell!"

Historians tell us that the friars themselves had asked Anthony to teach them theology and the Bible, but he had refused out of humility. Now Francis commanded him, and thus Anthony became the first

teacher or lector in the Franciscan order. Other teachers were soon to follow, but Anthony is the first according to best historical information.

He began to teach the friars at Bologna. But the letter of Francis did not limit the activity of Anthony to one place. He was empowered to be a lector general. Thus other cities glory in having given him hospitality as a professor of the friars. Vercelli, Toulouse, and Montpellier share this honor with Bologna.

Nor did Anthony teach the friars alone. Many of his sermons and instructions were for the clergy and other religious of those cities. Besides that, he preached to the people there and in other cities. This intense apostolate of prayer, teaching, writing and preaching lasted from October 1222 till Anthony died on June 13, 1231.

A Burning Light

TO OBTAIN A GENERAL IDEA OF THE immense work of St. Anthony in those arduous years of his apostolate, we have only to consider the number of cities in which he preached, and the works he wrote. From 1222 till his death Anthony appeared in one Spanish city (Lerida), in two cities of Portugal, in ten French, and in forty-five Italian cities. In most of these he preached either before the friars or before the people.

It was the Augustinian training of his years of solitude and hard study that had prepared Anthony for this gigantic apostolate. But it was the Franciscan spirit of love for Christ and Mary and zeal for souls that gave him that superhuman energy and seraphic power, whereby he enkindled fires in the Minorite order that will burn for all time. It was his courage and dogmatic insight that helped him fight heresy in France, bring peace to Italy, and be-

come a light for his order and the whole Church.

Only in the order of Francis did Anthony find the way to serve perfectly that Love supreme of whom he had learned from St. Augustin. Thanks to the Doctor of Hippo and the splendid training of the Augustinians, Anthony was ready to give their doctrine a new impetus, a new vigor, and to spread it with greater love and sweeter ardor. If the Franciscan order will forever hold St. Augustin in the highest esteem, if Bonaventure and the other Franciscan masters feel more at home in the Augustinian aura of love and spacious ideas, it is thanks to the genius and the wonderful transforming power of Anthony. He is the bridge over which the vast love and glorious doctrines of Augustin have been transmitted to us. Nay more, Anthony refined them in the seraphic crucible of his pure heart and polished them in the cherubic glow of his keen mind.

The Splendor of Anthony

WHEN WE CONSIDER THAT ST. ANTHONY was not quite thirty-six when he died, we can the better appreciate the enormity of his apostolate. He "took wings like an eagle" and flew from his solitude to be a light and a joy to France, Italy, and the Church. What youthful energy he must have possessed, to go from prayer to preaching, from study to controversy, from scrutiny of the Scriptures to elaborate writings about them, from classical and Patristic studies to excellent commentaries and applications of them! He must have had vast power of adaptability and thirst of intellect, for he seemed to miss nothing as he passed from one center of culture to another or from one apostolate to the other.

Coming as he did from the peninsula of Arabic learning to that of juridic science, he knew how to use

both cultures for the good of souls. There is genius not merely in invention but also in adaptation. Being truly a man of his times, he knew the needs of the friars and the people. Having wrestled with angels in prayer, study and temptation like another Jacob, he too had a mystic dream of a ladder between Heaven and earth. He wished the friars to be the angels who as ministers of Christ from Heaven were to come down to souls in order to bring the souls up to Christ through holy doctrine, prayer and good example.

Fr. Agostino Gemelli O.F.M. writes that Anthony's thought is decisive, theological, and even standard for posterity. His eloquence is strong and full of doctrine, his imagination is that of an artist, and his appreciation of culture places him among the great orators. (Antonio di Padova, Santo dei Miracoli, Roma, 1931, p. 27.)

Rays of his Light

FR. LUIGI GUIDALDI O.F.M. CONV., editor of the magazine *Il Santo*, wrote in 1928 (*Il Santo*, Padova, 1, pp. 14, 15) that Anthony has importance in liturgy, literature and art. We must study the impulse he gave the Franciscan movement as well as his contribution to Franciscan mystical theology and to the Italian vernacular of the thirteenth century. Anthony influenced education and social work in both France and Italy. He is a master of Christology, Mariology, and a "hammer of heretics" both by word and by pen.

Crowds flocked to hear the young saint, sinners trembled before him, and he has always been considered one of the most erudite writers of the Middle Ages. Anthony was the trainer of other saints, and we are happy in the knowledge that he has always been an encouragement and

glory to the Friars Minor and no less to all the faithful, in point of loving Christ and Mary, and living for God.

The Inspirer

FR. GEMELLI, ON THE SAME PAGE to which we allude above, gives Anthony a meed of praise so great that it can scarcely be excelled or equaled. The literal translation of this praise is:

"St. Anthony is rarely cited among the sources of the great Franciscan masters. And yet it is he who draws the devotion to the Sacred Heart from the Gospel and the Fathers, and hands it on to St. Bonaventure. It is he who hands on the devotion to the name of Jesus in the burning sun to Ubertino of Casale and St. Bernardin of Siena. It is he who transmits the devotion to the precious blood of Christ to St. James of the March. It is he who leaves to Bl. Duns Scotus the devotion to Christ the King of Redemption. Anthony gives this devotion to us. Today we cannot read without emotion his sermon on the Epiphany, where he salutes Christ as the King of Kings and the Lord of Lords. For Anthony, Christ is the Prince of Peace, the King of the Faithful, the King of Penitents. Anthony suggested to Scotus, who perfected the idea (by demonstrating the Immaculate Conception) offered perhaps by Augustin, that Mary was filled with singular grace and preserved immune from all sin. Anthony also defended the assumption of Mary's body and soul into Heaven. This truth, once it is declared a dogma, will accrue to the honor of its most ancient defenders."

If the example and writings of Anthony had served no other purpose than to be the gold mine of glorious ideas for the writers and preachers of his order, this fact

would be sufficient to bring him the honors of the doctorate in the Church. His Sunday sermons, woven like a magnificent tapestry, from threads taken from the day's Old Testament lesson and from the Introit, Epistle and Gospel of the day, are works of art and eloquence in which exegesis, theology, patrology, history, and classical lore are used like threads of many colors by a skillful weaver.

Doctor in Art and Liturgy

IN THE BEAUTIFUL VOLUMES BEFORE me there are about 1,000 pictures of St. Anthony from all parts of the world and from a period of seven centuries. He is often represented either as holding a book, or as studying or preaching. Thus art and devotion witness to the scholarship and apostolate of the great Portuguese. Other pictures represent him contemplating the Crucifix, often with Sts. Francis and Bernardin. Others again show him in adoration of the holy Name with Sts. Francis, James of the March, and Bernardin. Many pictures represent him with a lily, and more still with the Divine Child and a lily. In such pictures our Lady is often present, giving Anthony the holy Infant.

Thus art is witness that Anthony is, as an old adage puts it, "Antonius, virgo, doctor, minor—Anthony is a virgin, a doctor, and a Friar Minor." Christ and Mary were his treasures; souls were the pearls he sought to bring to his Lord and Lady. When Anthony is declared a doctor of the Church, will we take the Bambino Gesù from his arms? By no means! It was from our Savior's words and heart that Anthony learned his holy wisdom. It was from our Lord's love that Anthony drew the courage and keenness to teach. The Divine Child

(Concluded on page 13, col. 1)

SELF-COMMUNINGS OF A MARTYR

CHRISTIAN PERFECTION
IN VIVID LESSONS

THE SOLILOQUIA
OF VEN. PAUL HEATH O.F.M.

Fifth Instalment

CHAPTER 8 (Continued)

The Bliss of Heaven

How sweet and pleasant it will be for the blessed then to think of what they have endured for God's sake, when they shall be at their repose in the tents of peace! They will reflect:

With a forthright mind we put up with that abuse from evil people. Such were the misfortunes, afflictions and adversities that came upon us while our thoughts were occupied with Jesus and we made him the offering of all our affections. Down there they tortured our sensitive flesh, vilified us with unfair reproaches, tried us with various devices. Down there the road was rough, the cold was keen, and the work was hard that we passed through for Jesus' sake. We wept bitterly, we groaned day by day, we kept eager vigil when we remembered Sion and sang its songs in a strange country. But now He has led us over the paths of justice to the haven of eternal restfulness, so that we can offer him the sacrifice of our jubilation while we tell of all his marvelous doings.

For then the blessed souls will have wings like eagles, wings of a power that will never give out, pinions of flaming love, to carry them up to the feet of Jesus, to the bosom of their Spouse, to the wounds of the Crucified, from whose sight they were separated by that long, weary exile.

Then they shall have free access to that fountain head of love, that torrent of grace, that abyss of sweetness, which gives such boundless happiness to the City of God. For, as they used to keep hunting

Jesus everywhere day and night from the depth of their heart, they shall now arrive at the height of the love of Jesus.

How completely satisfied will all those who dwell there be after their temporary afflictions and their few skirmishes. How nobly, with what distinction they played their part here, to deserve promotion to such a height of felicity.

4. Here they felt the hard labor of virtue; there they will be sated with abundance of everything sweet. Here they experienced knowledge that was dim, love that was weak, strength that failed; there they will see clearly, will melt with fervor, will triumph without end, for there the soul will seek neither the world any longer, nor the flesh, nor itself, nor anything else apart from God, and God alone will rest in the soul, and everything else in it will be absorbed by him as completely as a drop of water swallowed by an abyss of wine.

Here, while it was annoying to the flesh to have their liberty bridled, yet with strength given them from above they of their own accord volunteered to be disciplined by the cross, to fit themselves for the many hard engagements where the love of God demanded effort on their part.

Now, in possessing God fully, they are gifted with such freedom from harm and eagerness of heart, that they can never again be depressed by the restraints of virtue, or by slackness of devotion, or fear of death, or danger of sin, or the deadweight of evil appetites. No further adversity will burden them, no further annoyance will they feel,

for they have come to the end of all their trials.

Here they went about in the fetters of poverty and disparagement, not caring to be set up in honor by the world. There they still be arrayed in the royal apparel of the utmost eminence, making them more glorious than the sun at its height.

Here they wore themselves out with the continuous chastisements of devotion and penance, sparing no time for idle inaction, but bending every effort to find effective means of taming the flesh. They scarcely gave it rest by day or respite by night, or leisure after work, or peace upon victory. They scanned all its appetites so warily, they attacked them so vigorously, they whipped them so happily, that the power of the enemy collapsed everywhere, was defeated everywhere of its purposes.

There now they will leave off all this battling, all this worry about enemies of any kind. They will exchange their swords for palms, and the shields of penitential severity or harps intoning the music of everlasting exultation. There they will parade and exult with joy and jubilee, like secure victors, laying their crowns before Jesus while they say: You are worthy, almighty Jesus, to receive all glory and honor and power, for it was you that led us with your faithful protection through the midst of the fiercest enemies, through manifold tribulations and crucial conflicts. You let us see the hardships of trial, and had us drink the wine of wholesome compunction. But now you have made us enjoy ourselves over the months that are gone and the olden days when we witnessed evils. We are to be with you day and night for all eternity, and our joy nobody shall take from us.

5. Here they fled repose, and shrank from peace with the world; for they knew themselves to be wayfarers, convinced that there could be no resting on the wind-tossed ocean of this world. Here they kept urging themselves forward, forcing themselves to practice virtue, sweating it out against sin, leaving no stone unturned to follow Christ, so their time might not pass unused and their comfort-loving natural inclinations might not gradually regain their force.

Here they crawled the earth like abject worms, with no external grace or excellence to distinguish them, seeking nothing among their fellow men except to be like their crucified Redeemer. Him they loved with everything that was in them, him they served so simply and ardently that they laid aside all concern for themselves so long as they felt his love aglow in them, not tolerating it that their sordid flesh should in any way assert itself or rise in opposition to the work of their salvation.

But up there, what eager greetings, what warm embraces, what testimonials of honor they will receive at the hands of Christ and all his saints, as being the foremost of his friends, before whom neither the world nor their very selves found favor, so that Christ alone might be their beloved one.

There slighted lowliness will glitter more than all the finery of kings, simple self-contempt will have incomparable preference before all human resourcefulness, and sincere love of Jesus will be most amply recompensed with the most undisturbed enjoyment of Jesus himself. There they shall have joy for their grief, a crown for their penitential ashes, the royal purple for their sackcloth, and for any humiliation unutterable exaltation.

Here they stooped to put up patiently with what all their fellow men, good and bad, did to them. There, the more annoyances they have suffered for God's sake, so much the nearer to Christ they will sit down in the realm of his glory.

Oh, happiest of citizens indeed, now that you are at rest after the affliction of your sojourn in this misery! Oh, noblest of men, you who have been men indeed and not silly children bent on whatever giddiness the heart suggests. Truly noblest of men, bravest of men, now decked out with so many insignia of God's nobility.

6. Here they made themselves abject and small in the eyes of the world, so they could be truly great and eminent in the sight of Christ. Mindful of his presence in all things, and seeking foremost to please him alone, they offered him the vigilance over their senses, the homage of their will, the restraint of their judgment, all the affections of their heart, all the vigor of their body. They made everything within them comply at his nod. They placed no reliance on their ability, did not pride themselves on their experience, did not take credit for anything even after long exertions; but humbly they placed themselves at the disposal of the power of Christ, entreating his assistance in all things, with their mind continually raised to him, and reflecting on his teaching and example as the true book of life and perfection.

They lived here below like people deaf and dead to the restless noise of worldly worry, content with what was only of lesser value and greater necessity, rejecting the more lavish and excessive blandishments, so they could give closer attention to the affairs of the soul. Such courage, such integrity of spirit filled them due to their continued castiga-

tion of rebellious nature, that they shrank from no strain or struggle that might fortify them against the ugliness of sin and keep them in the grace of God.

Here below they sought to purge away all the corruption of the senses and the appetites, all the old ways of nature, that like people truly crucified they could enjoy the blessed companionship of Christ.

Up there their weakness will be turned into strength, their corruption into purity, their decline into ever fresh newness. They will have new eyes, that will delight only in the true beauty of things heavenly; new ears, that will never again be regaled with the hurtful gossip of men, but with the gladsome ovations of the martyrs and all the saints; new hearts, that will never again be severed from God by any trials, hardships or distracting thoughts.

They will have there comfort for their affliction, a treasury of devotion, the reward for their labor, revelation for their faith, conclusion for their hope, fulfilment for their charity. They will have the crown for their contests and security in their repentance, making it unnecessary ever again to return to penitence. Eternal rest our Lord will give them, and perpetual light will shine upon them. Then Christ will openly testify how pleasing it was to him to have people abandon themselves so humbly for his sake.

7. Oh, blessed denizens of that most blissful country! You have now worked out all your probation, you have obtained your inviolable admittance, you have run all your course of dangers, you have overcome all the inconstancy of human frailty. To your immense advantage you have attained to the end of all temptations, which tried you like gold in the furnace. No longer have you any fear of the contempt

of the proud, or the fury of tyrants, or the calumnies of the ignorant, or the snares of deceivers, nor of the promptings of the flesh or the Devil, nor of the petty annoyances of the world or anybody.

You have completed your day's work, your night's affliction, your season of trial. You have found the light of true glory, the sun of true justice, the stars of everlasting brightness, among which you yourselves will shine without danger of any further darkling. For while you lived in this world, it was your aim that Christ should reign in you, and that he alone should have the glory of all your endeavors. Thus you escaped all the smugness of human vanity.

You did not wish, either, to give place to nature's idle aspirations, but you bent every effort to make your life as like the life of Christ as human frailty would allow. You took Christ alone as the goal of all you undertook, seeking no other solace than that of offering heart

(Concluding page 9)

will remain in Anthony's arms as the symbol of the holy friar's apostolate to us and to all generations—to give us Christ in his sweetness, his love and his mercy.

The Mass of St. Anthony has been that of doctors of the Church for centuries. It speaks of wisdom, as does also the office of the saint. Indeed, wisdom, innocence and love must always go hand in hand as they do in St. Anthony.

Soon we may hail him as the youngest, as well as the most tender and most powerful of the Church's doctors. To his glory of miracles and the splendor of virtue we can add the aureole of the doctorate, to the honor of St. Anthony and the universal joy of all the faithful ●

and soul to him at all times in true and pure love.

Well, now what you have sought so long, is fulfilled. For Christ will reign in your soul now with full sway, and all his glory and grandeur will keep alight in you. He will hold your will, will feed you, will possess you as his truly beloved, and he will fill you with such sweetness for all you have done that it will never be possible for you to leave the bounds of that delight.

Ah, we luckless people here below, still spending our time in the land of iniquity, still so far withholden from the most beautiful example you gave! We wretches! We dotards! That after so many illusions and so many dangers this most vain world is still so dear to our hearts! That we still wish to go on with this abject and base life of ours, like people who have lost their mind or like silly children, who will pass up the most precious gems for cheap stones and straws.

How often have we not been worn out with the deadweight of sin, and yet we have no eye for true repose! How gravely ill we have fallen with the poisonous humors of our sensual passions, and yet we keep on so foolishly rejecting perfect health! How seldom are we rid of external and internal annoyances, and still we do not leave off the cause of all disturbance, which is our attraction to this earthly life! Still we keep nursing our vile flesh and its perverse tendencies, which either altogether displace or seriously shake our desire for true happiness. For our spirit is not capable of going both ways at once.

If, therefore, anybody is affected with inordinate love of himself and this world, we may most assuredly conclude that sincere love of God and Heaven does not yet prevail in him.

(To be continued)

WOULD HE KNOW?

THE EXPECTATION OF THE NATIONS
AND OUR SAVIOR'S RESPONSE

A CONTRAST
IN STANDARDS

First of a Series on the Sermon on the Mount

FOR THOUSANDS OF YEARS—NOBODY knows how many—he had been expected. Plato of the Greeks had said a Divine Word should have to come and set the world right. Livy of the Romans put down the phrase that things were so bad that society could no longer stand its ills nor its cure. The Jews sighed in bondage and hoped for a Messiah to make a great free nation of them. Three fourths of the world were slaves, the rest almost to a man were licentious masters.

Then came rumors of a mysteriously lit up night, of caravans of royal sages down Jerusalem way seeking a promised new-born world king; of a remarkable youth from a place called Nazareth; of a really astonishing person appearing at the Jordan, at Cana, all about Galilee, endowed with unusual power. Crowds were at his heels wherever he appeared and told of a kingdom to come. "And his fame spread in to all Syria" (Mt. 4, 24). Was this the promised savior? Was this the turning point in the condition of the world?

1. The Standards

1. It was a day early in his public appearance. People from scores of miles about in every direction had gathered to see him, hear him—this remarkable person with his message of the kingdom ahead. Here was the occasion, before this vast multitude to tell the world what he was about. "And seeing the crowds, he went up the mountain . . . And opening his mouth, he taught them, saying"—

Well, what was it that the promised Messiah, the Savior of the world, the Son of God—for so more

and more he proved himself—what was it he had to announce on this solemn occasion as the program of his earthly campaign for the salvation of man and man's poor world?

Happy the people who heard those first solemn words! Words of consolation and comfort! Words with which went a holy benediction, as grace found its way with them into despairing hearts, crushed with the woes of a world gone wrong! Blessings—blessing after blessing was the burden of his message.

But—what strange blessings! We that, like most people of that day, look for wealth, creature comforts, pleasure in station and power and the homage of the people about us; we that look for the utmost of advantage on earth to give us heaven on earth—apart from an outpouring of Divine grace, would we have been disappointed?

2. For the Savior of the world spoke not of wealth and pleasure and power and human satisfaction as the blessings of the heart of man. He spoke not of the blessings of a new earthly kingdom, in which his hearers should be masters and the rest of the world their servants and tributaries. He spoke not of rights upheld or dominion secured at the point of the destroying sword of hatred, slaughter and oppression.

Nothing, indeed, of external, temporary, earthly satisfaction so much as got mention among his blessings, the blessings held out to the world by the world's savior. All had reference to blessings within the heart, to blessings finding their fulfillment hereafter, to blessings of a spiritual kingdom; blessings not in having but in doing without, not in

craving and aspiring but in contentment, not in enjoying and imposing on others, but in foregoing and putting up with indignity!

Blessed are, not the rich, but the poor in spirit; not those jealous of rights and advantages, but the meek; not those that enjoy and have their fill, but those that are saddened by the iniquity about them while they hunger to see God's will done; not the ruthless and those that press their advantage, but the merciful; not the self-indulgent and double-dealing, but those free from sin and duplicity; not the dominating and vengeful, but the peace-makers; not the oppressors, but they that suffer persecution.

3. What a reversal of earthly standards our Lord and Savior put before the expectant public! Would you not think anybody with a mission to accomplish would have been afraid to say such things, for fear the people whom he had come to save would turn away from him?

But we must not forget, our Savior was God as well as man, and he knew well what is in the heart of man. Besides his grace went along with his words where the words were reverently heard. It was like on a latter occasion: Our Lord had certain truths to tell about himself in the Holy Eucharist, and if some people did not heed the promptings of grace and rejected our Lord's words, the words remained nonetheless true and had to be uttered. Grace saw to it that there was a Peter to say, "Lord to whom shall we go? We have come to believe and to know that thou art the Christ, the Son of God" (Jn. 6, 70).

Then, too, had not the opposite been tried long enough—having, getting, enjoying, robbing, slaughtering, lusting, vengeful war and retaliation? And where had it led?

Would not our Lord know what is really good for the creatures he made? In any case, he left no doubt with his hearers as to what was expected of them as his followers, for he told them very definitely: Rejoice and exult when they persecute you for my sake, for, if it is your good you are seeking, your reward will be great in Heaven.

2. Our Stand

1. People throughout the last two thousand years of the Christian era, have been roughly of two classes: On the one hand they were proud Gentiles, to whom Christian truth and ways have been silly nonsense, or race-minded Jews, to whom Christ was a scandal; or on the other hand they were humble believers, to whom our Lord's words proved a source of the life that is eternal. Whether the world fared ill or well, or worse or better, has depended on how much the spirit of the former or the latter group prevailed.

Whether the world about us is to fare worse or better, depends too on whether and to what extent we make the spirit of Christ prevail about us instead of the spirit of any man or group of men or of all the world. It depends at bottom who and what shall be the standard for our own private and public life.

You and I can do one of two things. We can take our advantage as the standard in all we do, and ask only, How can I get by with the least inconvenience to myself and the most advantage and enjoyment to myself? If that is the standard we choose, we must not take it ill if others apply the same standard to their life and plans, and put over their advantage at any cost to ourselves. But that will continue to give us just exactly the sort of world we are now complaining about. Hitler and his party did nothing

else. The miscreants roundabout us today have done and are doing nothing else. We in our way, they in theirs.

2. But following that way, we are not following the way indicated by the Savior of the world as the saving of the world and the key to blessedness. On the contrary, he sets down the secret of happiness as just the opposite of sparing ourselves while we get all we can out of the world regardless of what is in our way. He sets down the law of sacrifice and renunciation of our appetites and aspirations as the blessed thing, for ourselves and for others, as the way to possess the earth if need be. Would he know, he that made us and was sent by God to save us?

It is for you and me to make up our minds. What ways are we following henceforth? The way of worldly-wise mischief-makers, the way that suits our comfort and fancy best? Or shall it be our Lord and his way? For, go on this way things cannot. You and I must make a choice. It is beyond the stage where we can leave the world to right itself or where we can leave it to others to right the world, for the simple reason that what you and I are doing is reacting, in part very directly, as at the polls, on the condition of the world.

God and his way, or man and his way, our way?

3. And never fear, when you get thinking of the hard side, the menace, of God's way! For God's way is not an arbitrary way, shifting, changing, with our moods, with other people's moods, with any moods God himself might have—thank God, he has no moods! Just a straightforward, objective rule laid down once and for all in the very nature he gave us. The virtues to which he points in the Eight

Beatitudes, he wants applied, as he indicates elsewhere as well as here, in the pursuit of justice, and the rule of just and righteous living is the rule of his Ten Commandments.

All the point now is, that where it is a question of breaking God's commandments to suit our convenience, or of resisting our convenience in order to keep the commandments of God—there can be only one choice. To that extent blindly trusting his word and his paternal care, we must be content to be poor, meek, forgoing, set on righteousness, merciful, pure, peacemaking, yes suffering.

Who would know—God that made us, or the people about us, to whom what wisdom they have is a tagend lent by God? Let no man and no institution tell you otherwise, and let no whispering of your own tell you otherwise. God's commandments it must be, and God's way it must be. Stick to that, and you have his word for it that in the end you will be blessed for it, that indeed all else will be given you besides.

That is what it means to belong to the Third Order of St. Francis. St. Francis found his world gone wrong as ours has gone wrong. To him the solution was simple: Who would know what is needed to set the world right? The next step too was very simple to him: If it must be God's will and God's way, then come forth, you children of Mother Church, you followers of the Savior of the world, and pledge your word that you will keep the Commandments of God and his Church!

It was that thought that gave the world the Third Order of St. Francis. It is that thought that must inspire you to live the life of the Third Order—and get others to live it with you! ●

SOCIAL LEADERSHIP

WHAT THE THIRD ORDER
INSPIRES

BY FR. PHILIP MARQUARD
O.F.M. (5)

The first of a series on the subject

TODAY THE SCIENCE OF SOCIOLOGY is becoming practically a religion for some university people. To them an individual is no more than the sum total of his environment and accompanying circumstances. They have a completely materialistic picture of the individual.

The Catholic Church has worked in the social field for centuries. True, she has never made a fuss over it as a science, because she considered it just the bounden duty of charity. In this work the followers of the Poverello of Assisi have always carried the torch of leadership.

1. Social Action Yesterday

1. The Church has always taught that there is more to life than just living. In the teaching of the Church the final end of man is the formal glory of God, that is, man is created to manifest and express the goodness and excellence of God.

This end is attained perfectly in the beatific vision, when we shall see God face to face. Then man will know and possess God by the grasp of his intellect and be united with him by the love of his will. That will be perfect happiness. But while we are still in the flesh, our perfection consists in sharing or participating in the perfection of eternal life by glorifying God on earth, by knowing and loving him here. To the extent we make ourselves do that, we shall be perfect and happy.

In the pre-Reformation days the Church effected a measure of social unity. Her teaching and practice of the brotherhood of man under the fatherhood of God, her strong visible authority and hier-

archical organization brought about social unity as against nationalism and class distinction throughout the Christian countries. It was a matter of all for one and one for all. The Gospel was applied to every detail of social relations.

As Igino Giordani tells us in his Social Message of Jesus: "In the Catholic vision of the whole of life, even political and economic problems were weighed and solved by scholastic philosophy. Theologians studied the morality of usury as well as the nature of the Trinity, and in the confessional Christians declared, not only their sins against faith, but also any transgressions with regard to just prices, stipulated merchandise, loans, contracts, and relations with employers or employees."

2. Many of the saints of the Church vied with their fellow men in devoting a life of genuine sacrifice to better the conditions of their fellow members in the Mystical Body of Christ. St. Francis was not among the least of them. Even in his first years he nearly ruined his father's business in trying to alleviate the burdens of the poor; at least that is what his father thought. Francis saw in the ugly and forelorn leper his brother, Christ, and he got down from his splendid horse to kiss him.

Such is real social action. In such an act you raise a fellow creature up to your level, the level Christ wants you both to have. You recognize him as an equal. In fact you give him more than money or any material thing can give him. What greater joy than to be recognized as a brother? It renews the

dying embers of hope within a pitiable soul, and he clings to that memory more than to your dollar.

So today St. Francis is known and revered as the patron of Catholic Action as well as the patron of lepers. This legacy he has left to his followers. They have been quick to accept it. From St. Rose of Viterbo to Cardinal St. Charles Borromeo, you find the Franciscan spirit wide awake and active in the social field. And this action is not only private but also public.

3. The thirteenth century had witnessed the crest of Christian social progress. If you make a study of this century, you will find it was characterized by strict international justice. Working men were divided into classifications called guilds, and these cooperated for the welfare of all. They had a common spiritual background, which was one of the main reasons behind their success.

Besides, in that heyday of Catholicism the family and not the individual was regarded as the unit of the state. Christian principles were indeed the accepted form of the day.

The followers of St. Francis were among the champions of that and subsequent centuries. In his celebrated History of the Popes Ludwig Pastor, for instance, pays them this tribute:

"As in the thirteenth century, so in the latter half of the fifteenth, it was the Franciscans who, with the sanction of the Apostolic See, took this social reform in hand. Inter-course with all classes of society had rendered them familiar with the pitiless greed with which money-lenders took advantage of a temporary embarrassment to demand incredibly high interest. To prevent this extortionate trading upon the needs of the smaller townfolk, the Franciscans resolved to found institu-

tions where any one in want of ready money could obtain it in exchange for some pledge, and without interest, the working capital of the scheme being supplied by voluntary contributions, collections, gifts, and legacies. Hence the expression *mons pietatis* (mountain of piety), meaning a heap of money the owners of which were supposed to be the poor in general, or the institution."

Bl. Bernardin of Feltre, a Franciscan priest, was especially active in establishing the *montes pietatis*. Many a time he had to flee for his life, because the usurers hated the very ground on which he stood.

Then came the so-called Reformation, the Protestant revolt. It shattered the unity of Christendom as well as of Christianity. Exponents of Protestantism claimed faith alone was necessary for salvation. Good works were virtually considered dangerous to it. Usury, as Calvin stated, was permissible and legitimate. Social chaos resulted, and we are still reaping the fruits of these seeds sown so long ago.

2. Social Action Today

1. The Catholic Church faltered for the moment at the blow of the Protestant revolution. But since that time she has redoubled her social activity to counteract these influences. It is really amazing to look over the number of religious orders and congregations which have sprung into existence since that day, to carry on the social work of the Church.

It is amazing too to note how many of these religious institutes were the work of Franciscan Tertiaries. There are twenty saints and blessed, founders of religious institutes, who formerly were Tertiaries of St. Francis. And it is worthy of note that some of these establishments are among the

largest and most active in the Church. Over and above these are the many regular Third Order congregations of priests, brothers, and sisters founded to carry on the apostolate. One of these, the Franciscan Missionaries of Mary, has more nuns active in the social mission field than any other single sisterhood.

Today the Little Poor Man of Assisi, on a return to earth, would be astounded at the many hands which have replaced his two hands. The seed he sowed, is surely spreading over the earth and growing to a useful maturity in both the spiritual and the social action theatres.

We hear a great deal today in our secular papers about the few non-sectarian or non-Catholic settlement houses in our large cities. But the thousands of Catholic institutions are for the most part taken for granted. Yet it is these institutions that do the real social action, since they relieve not only material misery but also spiritual poverty. In this way there are truly constructive building for the real and everlasting tomorrow.

2. This action is also carried on by individuals in the Church. Private initiative is responsible for much in the Church's social action

field. Special impetus was given towards such action by the Tertiary Pope Leo XIII, in his famous encyclical *Rerum Novarum* on the conditions of the working class. The Tertiary Bishop Von Ketteler had preceded Pope Leo XIII as a veritable John the Baptist. The program of these two leaders has been championed by all subsequent popes, and they too have all been Tertiaries of St. Francis.

It was a Tertiary layman who blazed the trail in putting these principles in action in industry, namely Leon Harmel of France. He was such a thoroughgoing Catholic that his cause is now being promoted for canonization. Albert de Mun, a Tertiary, was the father of the labor unions of France, and Georges Goyau, another Tertiary, was a leader in the renowned French Social Study Weeks.

These are but a few of the men who have shown leadership to the world in social action. In this series of conferences we purpose to enlarge on how the Franciscan spirit inspired untold works in this field. The worldly man often asks, What does the Third Order do? He should rather ask: What has the Third Order inspired? The answer is indeed tremendous. ●

FIRST RATE DENTIFRICE

IF YOU WANT TO keep your teeth clean and your mouth perfumed:

1. Don't lie.
2. Don't grumble.
3. Don't bring up the faults of others.
4. Don't be guilty of venomous and hypocritical silences.
5. Don't take part in immodest conversation, vulgar jokes, and questionable talk.
6. Never give a double meaning to what you say.
7. Don't attack your neighbor.
8. Don't scandalize younger people with your talk.
9. Mind you will never be sorry for kind speech, nor for having kept still, at the right time.
10. Then if you wish, wash, brush and rinse your mouth well, and call on your dentist every six months.—From El Serafin de Asis. ●

IN THE VINEYARD

A page on points of Catholic Action, by Fr. Philip Marquard O.F.M. (5)

SOMETHING NEW IN THE APOSTOLATE is the C.M.A. These letters signify Convert Makers of America. It might be described as a club to spur Catholics on to get down to business and lead the stray sheep back to Christ.

The club was started in San Antonio Texas, at the suggestion of Father Edwin Juraschek, during the summer school of Catholic Action. Fr. John Odou S.J. is the present moderator of the club.

The purpose of the organization is: first, to convert people to the Catholic Faith; second, to show them the Faith; and third, to make our religion known to everybody.

Membership is open to all, to priests, religious, and lay people. The aim is not to load the roster with names, but to get active members. For this reason the rules are quite strict. A member is required to write a letter once a week to the moderator. This is enough to discourage those who are known as "joiners" and never get active. The reason behind this weekly letter is to keep members working, as they must make this weekly report.

Members are also called upon to make a contact a month with some prospective convert. The conversion of at least one non-Catholic a year is also necessary for active membership. One is likewise asked to take a non-Catholic to holy Mass three consecutive Sundays.

This is a pretty rugged program. But as indicated, it is meant to keep the club alive. In the year of its existence the club has some three hundred members and forty-four converts to its credit.

There are no dues for the ordinary members. But there is a weekly

mimeographed bulletin published voluntarily by the members. Each member takes his turn in putting out the bulletin, and at his own expense.

The bulletin contains letters and reports from various members. It is useful for exchanging ideas and passing happy suggestions on to others. Converts also write up a short account of their steps to the Church and indicate how others might be reached. The bulletin is enlivened with little pictures and sketches.

Besides this active membership group, there are also the patrons. They furnish the financial help for the various projects undertaken by the active members. A patron donates two dollars. In return he receives the bulletin and a membership card. Naturally, they are likewise enlisted as a prayer militia for the success of the work.

One of the projects of the club is to found Catholic information centers all over the country. There is a special committee to foster this project.

The Convert Makers of America is too young yet to judge it in any degree. But the idea behind it is surely good. Anything that will help win souls for Christ deserves a good word. The headquarters are at Loyola High School, 1901 Venice Blvd., Los Angeles California.

Christ's fervent prayer for more laborers in the vineyard can find a partial answer in this club. Too many are unmindful of the thirst of Christ for souls, and this club with its little bulletin may be able to awaken a realization of that thirst in a few more dormant but willing Catholics. ●

THE HAND OF OUR FATHER

A page on fostering the Mission Spirit, by Fr. Medard Buvala O.F.M. (5)

ST. FRANCIS LIVED HIS DEPENDENCE on God. If his glance fell on the sinful face of a fellow creature, he reminded himself: Francis, if it were not for the grace of God, you would be a greater sinner than he. His power, he realized, was not of himself but of God, although he also knew that he too had to exert himself to conquer sin. It was neither he alone, nor grace alone, but the two working in harmony. To help himself, he withdrew from the fascinating clamor of the world.

In acknowledging your dependence on God and in your detachment from the world lies also your success in getting to God and doing for him and your neighbor. The dependence is not the cringing servility of a brow-beaten slave toward a relentless tyrant, but the dutiful reliance of a loving and trustful child on a benevolent father.

St. Francis had and has scores of spiritual children following in his footsteps in this particular attitude toward God and the world. On the fourth of January the Franciscan order celebrates the feast of Bl. Angela of Foligno. She was not always living her dependence on God. In transforming her life she had to detach herself from her inordinate love of material pleasures. There were a bad confession and communion first, loss of a worldly mother, of a husband and of her sons. The loss of family and earthly friends, prayer and self-sacrifice, constant pain and temptation, all these proclaimed to her her dependence on God. In him alone was security.

It was at this crisis that she became a Tertiary. Naturally, while striving to enjoy to the full the pleasures afforded by the world and having a spirit estranged from God,

Angela did not please God, nor assist her neighbor, nor join hands with her Savior in filling up the many mansions in her heavenly Father's house.

Nor will you as Tertiaries and missionaries of the Great King assist in saving souls unless you become other Angelas in spirit, become like Angela after her conversion. Like her you need the sense of your dependence on God and independence from the enticements of the world. Which means, you must pray for God's salutary graces and be not too intent on affairs that stifle the mission spirit. You need not leave the world, nor abstain from all its legitimate pleasures. Pleasure in itself is not wrong. The kind and the circumstances and the purpose spell the difference. Live in the world, but not as one of it. Then you can keep a vigilant and trained eye on your mission spirit and maintain it by effort for the missions, be it corporal or spiritual effort.

All real mission success comes from this complete dependence on God. We need only refer to the example of the Tertiary priest St. Joseph Benedict Cottolengo. He founded the House of Providence in Turin Italy. Pope Pius XI called it the "House of Miracles". Others referred to it as the University of Charity. Without any income and no hope for any regular help this house always got along as a result of the heroic trust of St. Joseph Cottolengo in the providence of God.

In your work and prayer for your particular mission or missionary throw yourself at the merciful feet of God's providence. You will find that your life as well as that of your mission and missionary will always be the better for it. ●

CAN WE LIVE CHRISTIANITY?

Developing Tertiary Youth activity, by Fr. Cosmas Herndel O.F.M. (5)

IT IS A STRIKING FACT THAT BY FAR the greatest number of Mass intentions requested by the faithful are for the relief of the souls of departed relatives and friends. And is it not true that a great percentage of all our prayers are offered for people after they have passed from our midst? We endeavor to make up for our deceased fellow Christians what they failed to do in life.

Is this perhaps in part our reaction to a comfortable feeling that to live a full Christian life is next to impossible? During life we make ourselves believe we are "doing the best we can" while we are making a bad job of it. Then we trust to Masses and prayers to free us from Purgatory.

This is not the way to follow Him who said: "I am the way, the truth, and the life . . . I came that they may have it more abundantly." Christianity is a spiritual life, to be lived while life lasts. And it can be lived successfully. Rather than making up hereafter for a bad job in life, we should be positively working at a life of the exercise of virtue, of cooperation with Divine grace, of earning heavenly treasures. Christ wants us to sanctify our life in doing good, so that he can say to us: "Well done, good and faithful servant, because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master" (Mt. 25, 21).

Consider some of the fundamental ways in which you can live a Christian life of grace and merit. Once we are in the state of grace, it is our task to increase grace and merit by daily prayer and good works. In this regard our morning and night prayers hold an important place. If we say them devoutly and

faithfully every day, we make a great stride in living our Christian life.

Daily prayer inspires daily good works; for in our morning prayer we dedicate the day's tasks to God's honor, and it is up to us to carry these tasks out properly. Christians frequently miss the importance of daily tasks for the spiritual life. A daily task well done in the state of grace merits increased grace and reward. The recording angel keeps marking down not only the hours we spend in church and in prayer, but each everyday task done well for love of God.

Besides daily prayer and good works as aids in living a Christian life, we have the sacraments of Confession and Communion. Penance restores supernatural life if we have lost it. At Mass and in the Blessed Sacrament Christ himself dwells among us to inspire us to live as he did, while in holy Communion he comes into our hearts as our supernatural food. Confession and communion should not be incidentals in our life, but sacraments received regularly as the sources of spiritual vitamins.

The Christian life is a life to be lived. We can live it and gain great merit for Heaven if we realize that the spiritual life of grace in our soul is to be nourished and increased by daily prayer, good works, and the regular reception of the sacraments. Prayer and the reception of the sacraments assure you relief as to Purgatory, but by helping you live the Christian life now.

This series of articles will provide hints for bringing Christ into everyday life. We must first of all bring Christ into our own life by living Christianity in its fullness. ●

THE KNIGHTHOOD OF ST. FRANCIS

Helps in Cordist work, by Fr. Raymond Oosdyke O.F.M. Conv. (10)

"I LOVE THESE LITTLE PEOPLE," said Charles Dickens, "and it is not a slight thing when they who are so fresh from God, love us." We Franciscans have as our mission that of our father and founder, to spread the love of God. Where can we start better than among youth?

There is still a class of people who are thrilled by the stories of knights and ladies, and that class are the young. We appeal to all who have belonged to the Franciscan army of the Cordists, to re-enlist. We should like to have the largest peacetime army, to preserve peace, that the world has ever known.

Our peacetime remobilization plan is called the Cordelier Knights of St. Francis. It is not easy to be a member of this Franciscan court, but every boy and girl can be a member.

Among the Knights of St. Francis we have different degrees.

There are first the Pages with their banner of silver. To become a page, you must say your daily prayers, that is your morning, night and table prayers, wear the cord of the Cordists, recite the office and attend the meeting of the Cordists, and avoid bad language.

The Squires of St. Francis have a gold banner. To be a squire, besides the above exercises you must attend Mass six days a week, pray the

Rosary four times a week, read no bad comics, go only to A pictures, and visit the Blessed Sacrament five times a week.

A degree higher in the Franciscan court are the Heralds. Their banner is gold and white, your school colors. To obtain this promotion, you have to pray the Stations once a week, recite the Angelus regularly, make a daily examination of conscience, and pray the Litany of the Sacred Heart daily. This, of course, in addition to the duties of Pages and Squires.

Finally, the banner of the Knights of St. Francis is beautifully distinctive. To gain the distinction of knighthood, besides performing the good works already mentioned, you must pray the Litany of Loreto, make a daily act of denial, and pray the Stations three times a week.

The highest degree in Franciscan knighthood are the Knights of Mt. La Verna, and that degree demands daily Mass. The banner has a white cross entwined with gold wings on a red field.

For a complete mimeographed diagram of the entire plan of the Cordelier Franciscan Knighthood, write to: The Franciscan Friars O.F.M. Conv., Our Lady of Carey Seminary, Carey Ohio.

This plan is not something chimerical, but is already in operation. It can be varied to meet the exigencies of time and place.

If, as J. R. Lowell has written, "children are God's apostles sent forth day by day to preach of love, hope and peace," we who are charged with their care, should insure a successful apostolate on their part by making them little Franciscans. ●

The Ten commandments are the touchstone, the test of all virtue, of all religion. They are the law of nature. They are the unalterable will of God as long as human nature remains human. They are the path to our happiness by the same token that they are the law of our nature and the will of God for us.

LITERARY TASTE

The Spiritual Life in brief chats, by Fr. Juvenal Emanuel O.F.M. (5)

A MAN BUILT A NEW HOUSE. THE rooms were cluttered up with rickety furniture. The walls were hanging with dirty paper and ugly pictures. The floor was strewn with refuse. Vermin crawled. The air was foul. A neat exterior, a filthy interior!

There are people who fill their minds with all the trash they pick up from cheap, useless, bad books, novels, magazines, and papers. That is crazy, because it is just as easy to fill the mind with useful and beautiful knowledge. It is a matter of learning to select good reading matter.

You can tell a cultured person from his reading habits. His mind bubbles with beautiful thoughts, like a fountain of sparkling water. He is familiar with classic authors. There was a time when young folks could hardly rest till they read the works of such authors. Now they seem not to have the time — or the relish? They prefer shallow reading. You cannot swim in shallow water. You cannot refresh your mind in shallow reading.

In the Psalm of Life Longfellow says: "Lives of great men all remind us, we can make our lives sublime." Have you ever read the life of a great man? They are more interesting and will do you more good than novels. What do you know about Alexander the Great, Caesar, Cicero, Napoleon, Washington, Abraham Lincoln? About Sts. Augustin, Benedict, Francis, Anthony, Clare, Elizabeth? In a museum the curator, pointing to a statue, said to several women: "That is Cleopatra." One woman asked, "Is that a new kind of terra cotta?" She gave herself away. We make

monkeys of ourselves if we do not acquire the habit of reading worthwhile material.

You have seen a lion or a panther pace up and down in a cage. Nothing to do but pace. It is pitiful. Some people are like that when they get old. They just do not know how to kill time. They cannot or do not have to work. They do not like the radio. They do not care to read. About all they do is stroll around and gossip. It must be a lonesome old age. What a pleasant time an aged person can have if in his younger days he acquired the habit of reading.

Young people have the notion that anyone who writes or likes poetry is a sissy. A cultured person need not write poetry, but he loves it and is familiar with the best poems.

When two old cronies met, they used to delight in reciting verses they had learned in school as children. In the First World War an American troop train was rolling along at dusk. The chaplain in a half loud voice recited the first stanza of Longfellow's poem "The Day Is Done." To his surprise an officer took up the second verse. Together they went through the whole poem. And others too. It was a treat! Joyce Kilmer wrote that beautiful poem Trees. He was killed in action. No, there's nothing sissy about poetry.

Cultured people learn to make the most and the best of the natural gifts God has given them: the body with its senses, the soul with its faculties. That means developing the natural life as God intended. And that means laying a solid foundation for a healthy supernatural life. ●

THE PITTSBURGH N. E. B. MEETING

COORDINATION AND COOPERATION are still lacking to an unpleasant degree on the part of several of the twenty-six units of our National Organization. The recent Pittsburgh N.E.B. meeting, for instance, lamented among other things a lack of proper channeling between the National Organization and the local fraternity via provincial headquarters.

Either the good will or the facilities seem to be lacking for the relay of matters of national import to the several fraternities, as in communicating to them directives issued from national headquarters.

Our National Organization is an institution approved over and over again by our provincial and our general superiors, the final canonical legislators for the Third Order. To that extent its directives are not a matter of option.

Much less is it a matter of option whether or not an entire section of the rule itself is disregarded, as in the matter of proper election and turnover of officers, or the matter of the visitor's or commissary's office. These are points of Tertiarism which have the high sanction of the Apostolic See itself.

The Third Order is not the Third Order, but a nondescript pious society where these points are slighted.

Local Administration

THERE IS STILL MUCH TOO MUCH arbitrary procedure in the management of local fraternities in many quarters, a stricture scored by the recent Pittsburgh N.E.B. meeting.

The Church regards the Third Order fraternity much as it regards the local convents of regular orders, in which there is a superior and a council together with proper jurisdiction over personnel and property

protected by certain canonical sanctions.

As little as any local parochial authority has the right to appoint the superiors or council of the local convent, or to meddle into and manage its local affairs or its treasury, so little has the director, be he Franciscan or not, the right to dispense with due elective processes as provided by the rule, or to appropriate to himself the management of the fraternity fund.

As to the latter, not only is the management of Third Order property secured to the fraternity council by the sanctions of Canon Law, but our general superiors have time and again called the attention of the Friars to the fact that they have only the rights of inspection and supervision but by no means the authority of management and disbursement with regard to the fraternity's funds and property.

The director is what his name implies — an official appointed by due authority to guide and direct his charge according to the letter and spirit of the order and of Canon Law. He is not the dictator of the fraternity, or its plenipotentiary. That is usurpation.

Independent Fraternities

NEITHER THE LETTER OF THE rule nor the letter of Canon Law recognize any such institution as an independent Third Order fraternity — as little as there is or can be an independent Tertiary in the sense of a Tertiary in no way subject to the authorities of the regular Franciscan order.

It enters the very definition of Tertiarism as found in Canon Law (702 S 1) that the fraternity and the Tertiary are sub moderatione alicuius ordinis, under the spiritual direction of this respective order as

laid down in Canon Law and in the directives of the Holy See.

No individual Tertiary, therefore, not even an isolated Tertiary, and no individual fraternity, is ever emancipated from the proper authority of the First or the Third Order Regular. Always they remain subject to whatever regulations the respective regular authority may enact for them. If they withdraw themselves from such regulations, whether disciplinary or organic, they forfeit the rights of membership.

They may be anything else, but they are not the Third Order of St. Francis unless they comply with the spiritual directives of their rightful superiors regular.

A parish or a Catholic without a rightful pastor and bishop is no greater anomaly.

Thanksgiving in Order

AT ITS RECENT PITTSBURGH MEETING the National Executive Board noted the coincidence that enemy resistance began to collapse as our Tertiary Lenten and Peace Year crusade of prayer advanced.

One does not jump at conclusions, and no one so stupid as to profess knowledge of the workings of God's providence. But we do know, because God promised it, that no prayer worthy of the name is left unheard, and that penance and mortification are means to conciliate the Divine favor.

To that extent, therefore, the Tertiary prayer and penance crusade has not been in vain, and as the N.E.B. points out, thanksgiving is in order.

At the same time the N.E.B. knows as well as anybody else that peace is far from established with external resistance collapsed and one party straddling triumphantly over the other. Until minds, hearts and souls are at one in Christ, there is not and there cannot be peace.

Hence, as the N.E.B. points out, the continued need of prayer and penance—more than ever!

The Continuity Problem

WITH THE CONSTANT CHANGE GOING on in the personnel of local fraternity and provincial management, it is one of the greatest problems of Tertiary organization among us to secure a worthy degree of continuity.

Always there is the regrettable condition confronting us that what has been gained at great cost of time and labor in the past twenty-five years, requires restatement and new insistence.

Fully twenty years ago a standard version of the Third Order rule in English for use among us was approved by all our provincial superiors and incorporated in our national legalia. The version was not an arbitrary impulse of the moment. For five years the need of it and the text of it had been discussed in print and in private correspondence, committees eventually sat on it, drafts and re-drafts were made, so that when at our second national congress of New York in 1926 the National Directive Board approved of it and ordered it thereafter current, it was as maturely deliberated a subject as can well be expected of human fallibility.

Yet, we still see, at this late day, nondescript texts discussed as the Rule of the Third Order, even with the inclusion of points which in the course of discussing the standard version were held to be palpably faulty.

Things such as this keep reopening the problem of continuity, so as to obviate all this tedious resumption and repetition of settled issues.

Personally, we hold lack of frequent congresses inter-provincially to be a contributing factor to this state of affairs.

OUR NEW NATIONAL SECRETARY

VERY REV. FR. DELEGATE GENERAL Fr. Mathias Faust O.F.M., following a meeting of the Father Provincials of his jurisdiction at Cincinnati October 20 to 22, has appointed Fr. Philip Marquard O.F.M. national secretary of The Third Order of St. Francis in the United States, to succeed Fr. Maximus Poppy.

Fr. Philip has been connected with THE FORUM as assistant editor and contributor since July 1940 and since July 1944 as manager. He is well known in Third Order circles for his energetic and purposive promotion of Tertiary life and enterprise, notably of Tertiary youth organization. His participation in Catholic Action endeavors has been an outstanding feature of his life to date.

He enters on this new responsibility not only with the blessing and confidence of his superiors but with the good wishes and the cordial welcome of all who are privileged to be acquainted with him. He is the third in the series of national secretaries to date, the first having been Fr. Dennis Engelhard O.F.M. (3), from the founding of the National Organization following the first national congress of Chicago in 1922 until 1929; and the second having been Fr. Maximus Poppy now retiring, from 1929 to 1945.

The National Organization has had nearly seventeen years of hard

and faithful service at the hands of the retiring incumbent, Fr. Maximus. Outstanding features of his term of office are the organization of the three congresses of San Francisco in 1931, of Louisville in 1936, and of Pittsburgh in 1941, together with the issuance of the voluminous reports of these congresses besides the report of the second national congress of New York in 1926. Numerous other publications on the Third Order, both incidental to these congresses and as occasion favored, are due to his unflagging endeavor.

His organization of the National Secretariat into a clearing house for Tertiary matters among the provinces, and his close cooperation with National Chairman Fr. Thomas Grassmann in the work mentioned and in a host of other projects of national and international significance to Tertiarydom will go down in the history of the Third Order of the country as highlights in a banner period of Tertiary formation. He leaves his successor an ample mould indeed to which to extend himself.

God bless and repay the retiring secretary! God bless and help the new incumbent! St. Francis love both of them!

Headquarters of the National Secretariat will hereafter be at the address of Fr. Philip Marquard, 5045 Laflin Street, Chicago 9, Illinois. ●

Egoism, friendship, charity — three very different impulses of the heart. The first narrows the heart, the second enlivens it, the third makes it like God. Egoism is all for itself, friendship leaves something for itself, charity is all above itself — Exchange. ●

The great test of beautiful souls is their remaining hidden under the cover of their human clay. That way they are so much like the consecrated Host. — El Serafin de Asis. ●

Be men, and not weather vanes. Keep head high and step free and brisk in the service of God, at home, in church, in the street, in public. Human respect is a paper dragon, to scare, not to bite. ●

LIVING LIVES

BOOKS
AND WHAT'S IN THEM

READERS
MUST BE LEADERS

THERE IS A WIDE SELECTION OF new lives for the discriminating reader this month.

Perhaps we should place first John Henry Newman, by Charles F. Harrold, subtitled an expository and critical study of his mind, thought, and art (Longmans, \$3.50). Dr. Harrold is likewise the author of *A Newman Treasury*, an anthology from Newman's prose works. The author is concerned chiefly with Newman's development as a literary personality. He frankly admits his lack of competence to judge of the theological content of Newman's writings; that admission and the fact that the author is a non-Catholic inclining toward liberalism should be borne in mind by the reader in evaluating certain of the author's conclusions. As a ballast to them there are Benard's *Preface to Newman's Theology* (Herder), and Przywara's *Newman Synthesis* (Longmans).

The five main parts of the Harrold book deal with Newman and his world; with Newman's three characteristic ideas on the development of doctrine, on a liberal education, and on the genesis of faith; with his excursions in criticism and controversy, with his art, and finally with his significance for our world. What he has to say of Newman under these several heads is so well said that Dr. Harrold's work will remain standard while interest in Newman endures, and that interest bids fair to grow with time instead of diminishing, even at its present spate. Notably in the field which is admittedly the author's own, his verdict has the definite ring of finality, and the verdict is

on the whole a highly favorable one. ●

Mabel Farnum is not a new name to the Catholic reading public. So her *Wool Merchant of Segovia*, being the life of Jesuit brother St. Alphonsus Rodriguez, will not need a recommendation on the score of style and approach. She has a way of making bare biographical and historical data come to life in vivid conversation and graphic picture of scene and atmosphere which are not the less true to life for being thus engagingly interesting. In this life story of the holy brother, who is known as the propagator of the Little Office of the Blessed Virgin, a good piece of sixteenth-century political and ecclesiastical history comes to life along with the brother. Then, too, the story leads up to another work of the author, her *Street of the Half Moon*, being the life of St. Peter Claver. St. Peter makes his appearance here as one of the many holy missionaries inspired by the prayers and conversation of St. Alphonsus. Bruce \$2.00. ●

Theodore Maynard draws a dozen sketches of men and women distinctive of their day and age in *Pillars of the Church*. There are Saints Benedict, Patrick, Bede, Dominic, Louis IX, Thomas More, Francis Xavier, Teresa of Avila, Philip Neri, Vincent de Paul, and at the last Coventry Patmore and Bl. Francesca Cabrini. You are not to ask why the author chose just these subjects to represent their day and why other days have no representative: he has his own reasons, chief among which, we suspect, is this that he had a lot of usual very shrewd things to say about just these. But you will

scarcely be bored by the author's away with his subjects—not an inch of the way. Longmans. \$3.00. ●

Soldiers of God (Dutton) is "the true story of the U. S. Army chaplains", written by a non-Catholic layman, Christopher Cross. The publishers give Mr. Cross credit for having probably written more about chaplains than any other layman. In brief, the book recounts experiences of chaplains Catholic and non-Catholic with their men, at the several fronts in World War II. The effort is to show that with many religion proved a vital sustaining and inspiring force. The book is doubtlessly meant to be a boost for religion on the one hand and a plea for tolerance on the other; which is very well so far as the intention goes but very usually quite wrong so far as effects carry — to the point of rating one faith like the other and none of them particularly worth adopting, tending to obliterate the fundamental considerations of truth and falsehood and consequent conscience. The book can do as much harm as the actual, however inevitable, leveling experiences of service life itself, and there is so much the less reason for its publication. ●

The Divine Pursuit, by Rachel Maria, a pen name, is the convert story of a Russian Jewess. The steps were strange. Attending a Protestant school as a young girl, she later fell a prey to atheism, then went on to free or eclectic religion, in which stage she married a Protestant. Next she turned to the Jewish faith of her ancestors, only to end at long last in the Catholic Church. Our Lord at work in the Holy Eucharist gave her the final turn of grace. The greater part of the book has to do with the period of her final conversion and thereafter. It is the intimate history of a soul, an ardent soul, clinging passionately

to new-found happiness despite stumbling blocks, chief of which proved to be anti-Semitism among Christians and Catholics. Bruce. \$1.75. ●

From One Convert to Another, by Father Riach C.S.P., is in the form of letters by a convert priest to converts of varied provenance. There are seventeen brief letters in all, each illustrating and explaining a point of Catholic doctrine and practice. The author is a convert from Presbyterianism, a veteran of the first world war. Most of his career has been spent in work among non-Catholics or as chaplain of Newman Clubs. J. S. Paluch. \$1.00. ●

An instructive study of high-school age boys is offered by Urban H. Fleege S. M., Ph. D., in Self-Revelation of the Adolescent Boy (Bruce. \$3.50). It presents the confidential reactions of 2000 Catholic high school boys to some 200 questions concerning their problems. The questionnaire was adequately planned for content of subject matter, extent of application throughout the country, and the securing of dependable response, so that the result is as reliable a cross section of the respective youth problems as scientific means could establish. Throughout the book of some 400 pages the stress is on youth speaking for itself on facts and conditions covering their home, school, and social life as well as their personal difficulties. Nor does the study let the problem rest with bare statistics and percentages. Rather the effort of the author has been by means of summation, interpretation and suggested solution against a Catholic background to make the results available and effective for youth guidance. Nothing is clearer from the study than that moral and religious guidance is paramountly im-

perative at the age in question, at the same time that such guidance seems to be deplorably lacking apart from what little can be done through youth's contact with the sacraments and by such meagre youth organization as is accessible momentarily. We earnestly recommend the book to pastors, teachers, parents, and indeed anybody and everybody interested, as everybody should be, in the healthy moral and religious formation of youth to Christian manhood and citizenship. A veritable handbook for Tertiary youth leaders, and as forceful a plea for young Tertiarism as could be imagined! ●

We have had occasion in these pages to refer to the treatise of Fr. Pius Barth O.F.M., Ph. D., on Franciscan Education and the Social Order in Spanish North America from 1521 to 1821 (see *THE FORUM* August 1945 p. 256). The treatise is now available in a book of 450 pages, reduced typewriter print, with maps and historical cliches, published by the author at 816 S. Clark Street, Chicago. It is a work as impressive for thoroughness and exhaustiveness as it is imposing in appearance — easily one of the classics of Latin-American history and sociology. In the locus indicated above we give a summary of the author's conclusions on the effectiveness of Franciscan educational methods and processes; Chapters XVI and XVII of the book present these conclusions in extenso. The first fifteen chapters treat topically of background, objectives, instruments, leading figures, institutions, curriculums, textbooks, administration, preparation of personnel, and the like. Unfailing cool objectiveness and dispassionate preoccupation with fact mark the treatment throughout, making for exceptional balance on a subject in which partisan animus and odious comparison

are a constantly teasing temptation. ●

Of books on Rome, the Eternal City, there is no end. Fortunately — so long as that leaves room for such welcome new offerings as Fr. James A. van der Veldt's *The City Set on a Hill* (Dodd Mead. \$2.50). The author is a Franciscan father, now teaching in Dunwoodie seminary of the archdiocese of New York, who spent twelve years in Rome teaching and doing psychological research work, during which time he gained the intimate knowledge of persons, places and history which the book reveals. On the face of it it is a book for boys, for it is the day by day story of an American diplomat's son on his rambles over Vatican City, getting acquainted with every building and gallery and roof and bell and picture and what-have you in that store-house of classic lore. Splendid new full-page illustrations of unusual subjects add interest to the book, which nobody from fourteen and under up to eighty and over will not find charming. A fine gift offering, too! ●

Something new is *Exile in the Stars*, called by the author, James J. Donohue, a "Book of Hours for the First Sunday in Advent," but really a little lyrical masterpiece for any time of the year. In impression it is Peguy, Claudel, von Le Fort, and phases of Belloc and Chesterton all in one. In structure it follows the seven, respectively eight, canonical hours of the day, parodying (in a strictly reverent sense) hymns, psalms, orations and other organic parts of the Office. In subject matter it is thoughts from the first chapters of Genesis in rhyme and largely in sonnet form (the "psalms"), but applied to life's work and problems. In effect it is the hymn of Man created and elevated and saved by God, however

fallen and struggling and sinning. A literary treat of a high order. Macmillan. \$1.52. ●

A little pamphlet entitled *Rosaries for Russia*, by Magnus Seng (Campion Press, Montreal), offers little meditations on the fifteen decades, encouraging prayer for the conversion of Russia in keeping with the desires of Our Lady of Fatima. ●

Franciscan Herald Press has a larger pamphlet life of Bl. Luchesio, first Tertiary, a reprint of the life which appeared in 1945 in the pages of *THE FORUM*. It is not a mere

life so much as it is a plea for Christian principle and life. A good Third Order propaganda piece. 10 cents, quantity rates. ●

A welcome souvenir piece are *The Praises of St. Francis of Assisi*, edited by Fr. Maximus Poppy O.F.M., retiring secretary of the Third Order (Franciscan Herald Press, 15 cents). The little booklet contains St. Francis' paraphrase of the Our Father and attached Praises, together with his salutation of the Blessed Virgin and of the Virtues, and the Peace Prayer. ●

ITEMS OF INTEREST

Welcome to repatriated internees! They include eight former Guam missionaries of Capuchin Province 10, home from Japan via Seattle. Interesting, and in part amusing, were their experiences. They charge no brutal treatment to their jailers, though food was short and their loss of weight was considerable. ●

Headquarters of Province 15 have word that the Conventual Friars' mission of Nagasaki, though damaged, escaped complete destruction from the atomic bomb. Strangely, the Catholic section of the city was otherwise practically wiped out, only a thousand or so souls remaining of the Catholic population of ten thousand.

The Conventual mission was in charge of the province of Poland. Three priests, nine brothers, eight Japanese clerics, nine Japanese novices, and 20 boys in preparatory composed the local mission.

The seminary of the Canadian Franciscans (24) was destroyed. ●

The Order of Friars Minor has submitted to the United Nations a white paper setting forth its rights as custodian of the holy places in

Palestine. The question has again become acute, as after the last great war, due to new alignments among the nations. The new threat of the Russian Orthodox Church and difficulties raised by the Moslems on nationalistic grounds constitute a problem that renders the situation crucial. ●

The death of Cardinal MacRory, archbishop of Armagh and primate of Ireland, marks the passing of a Tertiary son and admirer of St. Francis.

He was raised to the cardinalate along with our present Pope Pius XII, and four other Tertiary sons of St. Francis, in the consistory of February 2, 1930, the latter four being Cardinals Verdier of Paris, Minoretti of Genoa, Lavitrano of Palermo, and Cerejeira of Lisbon. ●

The Chaplains' Aid Association Bulletin for September 1945 lists sixty-eight commissioned chaplains deceased and two missing to date. Of the sixty-eight dead eight are sons of St. Francis, one being Capuchin Fr. Joseph J. Kobel, another Conventual Fr. Ignatius P. Maternowski. The remaining six, Frs. Andrew Bacigalupo (2), Dominic Ternan (4), Fidelis Wieland

(6), Elwin Bina, Patrick Maloney, and Myles O'Toole, are Franciscans O.F.M., the last named three being of the Sacred Heart Province (5).

The losses of the Order of Friars Minor are the highest sustained by any order or diocese of the country, the next highest of any unit being the Jesuits with five, one of whom was a Philippine Islander. ●

The dates set for the next national congress of the Third Order, to be held in Cincinnati, with province of St. John the Baptist (3) as host, are August 9, 10, and 11, 1947. It will be the sixth national congress of the order.

In preparation for it, the year 1946 is to be devoted to a suitable spiritual formation of prospective key delegates to the congress, through the field secretariat of the order. With Field Secretary Vincent McAloon's discharge from the armed service now effective, forward-looking fraternity councils will plan early to secure the services of the secretariat through their commissary.

The commissaries themselves should keep the plan in mind in their visitation work, and note and coach likely fraternities and members for relevant contacts with the national and the field secretariat. ●

This is the time to remind Tertiaries and fraternities of the Church Unity Octave, held annually from January 18 to 25, and devoted to solemn petition that all men may be united in the true faith and charity of Jesus Christ. The Octave, begun by the saintly convert Fr. Paul James Francis Wattson and his Franciscan Friars of the Atonement, has, providentially, become a worldwide movement, never more in order than at the present day.

Where public services are not held in the local parish church, the Tertiaries and fraternities can perhaps devote their meeting nearest

to the date of the Church Unity devotion. All can follow this truly Franciscan devotion privately, perhaps at holy Mass or a visit to the Blessed Sacrament.

A helpful booklet for the occasion is Franciscan Herald Press' Devotions for the Erring (10 cents), containing besides the accepted Church Unity Octave prayers, prayers for the return of all sinners, of all dissidents of the Christian Faith, and of all pagans and unbelievers, in a devotion timed to last a half hour with Benediction. The devotion is fittingly consecrated to veneration of the Immaculate Heart of Mary. ●

The province of the Holy Cross O.F.M., Germany, one of the largest in the order, emerges from the war with some 200 members less than before the war, or about 530 in all. One execution, about seventy known campaign casualties among the fratres and lay brothers, a number of deaths in raids and from natural causes, account for close to 100 deaths. All the rest are missing! And of course there have been no replacements in the ranks.

As for the remaining brethren, the problem is a roof for over their heads. ●

One Yugoslavian province, Croatian Franciscans, can account for only four living members of nearly 200! ●

A Pontifical commission has decided that the feast of St. Francis at Assisi shall be celebrated officially henceforth with the Transitus at St. Mary of the Angels on October 3 and the solemn Mass on the day itself at San Francesco. ●

The Quaracchi press has issued a reprint of two numbers of its Bibliotheca Franciscana Ascetica Medii Aevi: the Opuscula St. Francisci, an exact reprint of the 1904 edition; and the Dicta B. Aegidii, a reprint of the 1905 edition. ●

CALENDAR OF PLENARY INDULGENCES

JANUARY

1. Circumcision G. A. and P. I. *
2. Holy Name.
4. Bl. Angela of Foligno Wd. 3 Or.
6. Epiphany. G. A. and P. I. * — P. I. also for renewal of profession with consecration of the Sacred Heart (Cap.).
14. Bl. Odoric C. 1 Or. (Fran. and Conv.)*
16. Sts. Berard and Comp. M. 1 Or.
19. Bl. Bernard of Corleone C. 1 Or.
28. Bl. Odoric (Cap)*.
30. St. Hyacintha V. 3 Or.
31. Bl. Louise Wd. 3 Or.

GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.*

On each Tuesday (St. Anthony). Visit to the exposed Blessed Sacrament.

On the first Friday of any month.

On the first unimpeded Saturday of any month, for attendance at the votive Mass of the Immaculate Conception according to the rubrics.*

On each of twelve successive first Saturdays of the month. Prayers in honor of

the Immaculate Conception. The First Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

*Signifies an indulgence that can be gained only by members, whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution or Indulged Blessing as given in the confessional: Auctoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.

Any priest having the faculties of the diocese can give the Indulged Blessing in this form in the confessional.

OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Fr. George Scott (13), Fr. Simeon Fiedler (3), Fr. Constantin Schaaf (3), Fr. Ignatius Classen (5), Fr. Ephrem Muench (5), Br. Michael Godbout (24)

Sr. M. Elizabeth Fichtner (19), Sr. M. Frida Elsen (19), Sr. M. Jovita Thompson (12), Sr. M. Beata Buechele (19), Sr. M. Hildabert Meyer (23), Sr. Laverne Jakes (60), Sr. M. Gonzaga Dirnberger (12), Sr. M. Concepta Lynch (19), Mother Veronica Steffens (1), Sr. Angela Joseph Sheenan (1)

Albany: William C. Heffern

Appleton: Josephine Griesbach

Carey: Mrs. Pahl

Chicago: Marie Flanagan, Ruth Olesch, Mary Kelly, Johanna Leske, Susan Burgin, Mary Jane Denny, John Alten, Mary Bolan, Elizabeth Cunningham, Margaret Fitzgerald, Virginia Gauci, Mary Hewitt, Ellen Hitchcock, Bridget Jay, Catharine Lyng, Catharine Ulrich, Katherine Horney, Alice Sullivan, Mary Woods

Cincinnati: Mary Meyung, Anna Rauch, Lena Mastney.

Cleveland: Joseph Jakes, Mary Burke,

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Address: THE FORUM. 5045 Lafin Street, Chicago 9, Ill.

Sabina Willkom, Jennie Collins, Antoinette Stasko, Elizabeth Pollack, Mary Allen

Detroit: Elizabeth McDonell

Fayetteville: Frances Noyosad

Kansas City: Gertrude Kramer

Lansing: Margaret Shea

La Porte: Mary McMeal

Milwaukee: Katherine Botie, Patrick Conroy, Agnes Holehouse, Ellen O'Hearn, Julia Schlesser, Maria Palma

New York: Catherine Noble, Mary Murray, Susan Oyser, Philomena Fleischer, Elizabeth Cosgrove, Louise Wharton, Margaret Kraus, Elenor Guilfoyle, Walter Mulligan, Helen English, Mary Byrne, Rose Eichele, Anthony Roth, Ellen Fitzgerald

Philadelphia: Mrs. E. V. Morrell

Pittsburgh: Mrs. S. N. Wagner, Elizabeth Stephen, Elizabeth Miller, Mary Gallagher, Margaret Cray, Jane Allers

St. Louis: Rose Ella Gates, Margaret O'Connell, Mary Rabbit, Anna Hapley, Katherine Stehle, Nora Molloy

Steelton: Mary Ourjanic

Washington D. C.: Sara Maynard

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